

Christian Education

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No. 7

**Biblical History and Literature as a
College Entrance Requirement**

**The Student's View Point on Bible
Credit**

**Student Attendance at Protestant
Religious Training Schools**

**Protestant Religious Training
Schools**

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BIBLICAL HISTORY AND LITERATURE AS A COLLEGE ENTRANCE REQUIREMENT

A Survey of the Past and the Present Situation by
ROBERT LINCOLN KELLY, LL.D.

Paper Read at the Annual Meeting of the Religious Education Association, Rochester, New York, March 11th, 1921.

This paper covers centuries of educational history and requires twenty minutes for reading. The miracle of surveying so wide a field in so short a time is partly accounted for in that some things are omitted, but chiefly on the principle that a short horse is soon curried.

This is but another way of saying that as a college entrance subject in the United States, Biblical History and Literature does not bulk large now and has never done so in times ancient, mediaeval or modern. As a college entrance *requirement* it does not bulk at all.

From their founding, Harvard, William and Mary, Yale and Princeton required for admission Latin and Greek and Latin and Greek only. Columbia, Brown and Williams required from the first Latin, Greek and Arithmetic and Yale added Arithmetic to her requirements in 1745. It was not until 1830 that Geography was generally recognized by institutions of that day as an entrance requirement, while Columbia did not require English grammar until 1860 and Harvard until 1866. Between 1856 and 1870 Geometry was added to the entrance requirements of Yale, Princeton, Michigan and Columbia. It was during approximately the same period that History was thus recognized by leading institutions. Physical Geography was not found in the entrance subjects of Harvard or Michigan until 1870. It was during the last quarter of the nineteenth century that French and German and the sciences were added to the entrance subjects of the leading institutions. Even now science and history are considered as entrance electives, not requirements, in many American colleges. Within recent years there has been growing recognition of a large group of vocational subjects as electives among the more progressive institutions.

In many high schools today the number of subjects offered reaches sixty or more, Bible not being one except in the rarest instances, while colleges and universities, particularly state

institutions, publish units acceptable for admission to the number of from twenty-five to fifty.

It is quite manifest therefore that a general sweep of the eye is sufficient for the historical survey of our subject and that we may address ourselves at once to current practice.

In 1917 a Commission of the National Education Association on the Reorganization of English in Secondary Schools made an elaborate report.* This Commission was composed of thirty members who were heads of Departments of English in high schools, normal schools and colleges, school and college teachers of English, librarians, field men, county superintendents, deans and principals. In addition to the membership of the Commission there was a Reviewing Committee of twenty-six members, who were representative educators in all phases of teaching and administrative work. The report was the result of several years of study on the part of these experts. As a part of the report they published twelve pages of recommended books for students of the secondary period—the seventh to the twelfth grades, inclusive—in which there is not a single reference to any Old or New Testament writing. This report was adopted by a number of institutions of higher learning as a basis for entrance work.

Quite different is the attitude of the National Conference on Uniform Entrance Requirements in English, which designates certain readings from different types of literary production. Under the head of "Classics in Translation" this conference lists first "The Old Testament, at least, the chief narrative episodes in Genesis, Exodus, Joshua, Judges, Samuel, Kings and Daniel, together with the books of Ruth and Esther." These recommendations appear verbatim in many college catalogs of various types. Among them being Smith, Wellesley, Vassar, Mt. Holyoke, Vermont, Kentucky, Missouri, Rutgers, Northwestern, Harvard, and Chicago.

The attitude toward Biblical History and Literature of the College Entrance Examination Board is also friendly although the Board does not formally set examinations in this subject. Assurances have recently been given by members of the Board that questions in Bible will be prepared and submitted whenever

*Bulletin U. S. Bureau of Education, 1917, No. 2.

schools which make extensive use of the questions apply for such. In the meantime the Board has been in the habit of citing selections from the Bible in its "Readings" in Literature, and it sometimes suggests Bible stories among its topics for compositions.

Many institutions which heretofore have relied on examinations as the sole plan for admission are now announcing as an option a "New Plan" which provides for an examination in a limited number of designated subjects and the acceptance of the certificates of accredited schools for the balance of the admission requirements. This gives schools which desire to do so the opportunity to give proper emphasis to Bible study with the implied assurance that if the work is satisfactorily done, it will be duly accredited for entrance. To do this matter full justice it should be said that some institutions reserve the right to exclude certain subjects at their option even though offered by preferred schools.

Several institutions advertise Bible as an elective for entrance to the extent of a unit or a half unit, as for instance, the University of Chicago, Columbia, Iowa and Maine. Columbia's requirements* are based on the recommendations of the Committee of Fifteen, composed of Biblical instructors in American Colleges and secondary schools. They are as follows:

a. The epic narrative of the Old Testament: a knowledge of the chief characters and incidents presented in Genesis, Exodus, Numbers, Joshua, Judges, Ruth I and II Samuel, I and II Kings and Daniel.

b. The memorizing of some of the more notable passages of biblical prose and poetry.

c. Hebrew history from the Egyptian period to the destruction of the Jewish commonwealth in 70 A. D.; development of the life and institutions of the Hebrew people with some consideration of their contributions to human culture.

d. Early Christian biography, the life of Jesus and his early followers; the parables of Jesus; the life of Paul.

e. Introductions to the English Bible; how the Bible and its separate books came to be, and how they have come down to the present time.

*Entrance Examinations and admission, 1921-1922, Page 27.

For several years the University of Chicago has advertised four courses in Biblical History and Literature as available for one-half unit or one unit of entrance credit. Text books are recommended for each of these courses.* The courses are:

1. The History of the Hebrews from the Exodus through Nehemiah's Reforms.
2. The Life of Jesus.
3. Old Testament Literature.
4. New Testament Literature.

The University of Maine allows a half unit or a unit elective for entrance to their schools of arts and sciences, agriculture and technology.

Another group of colleges make a possible provision for the inclusion of Bible even when it is not definitely listed, as at Boston University, which announces "a candidate may offer two units not included in the lists of options, if the credits are recommended by his principal and the courses are acceptable to the Committee on Admissions."

There is a large number of colleges and universities which accredit schools rather than students or subjects and which in addition to stipulated entrance units accept any subject taught by those schools. In general, this is the practice of the great state universities of the Middle West. Usually all the colleges of the state in which this method is pursued follow the example of the state university. In the Indiana University catalog, for illustration, is found this statement: "For the elective portion of the entrance requirements any subject taught in a commissioned high school and credited by such high school as part of the regular four years' course will be accepted."

Several state boards of education have granted high schools permission to allow credit on work in Biblical Literature and it is possible under certain conditions to include this work automatically in the college entrance certificate. Illustrations of this are found in Maine and Indiana.

The catalog of Mount Holyoke, to take a concrete case as illustrating the best development of this work up to the present time, (1) publishes in its section on Admission, the Classics in Translation of the National Conference on Uniform Entrance Requirements in English, (2) announces one unit of Bible under

*Circular of Information, 1919, page 26.

"free electives" making specific reference to the Definition of a Unit of Bible Study by the Commission of the Council of Church Boards of Education, and (3) designates the time for a College Board examination in Bible at the opening of the academic year.

There are certain conclusions that may fairly be reached with reference to this subject.

1. The era of the expression of righteous indignation and holy horror that other classical literature is taught in our schools and Biblical Literature is ignored is happily passing. The method of eloquent rhetoric and loud oratory is at last being supplemented by practical administrative guidance and actual teaching.

2. The chief responsibility rests upon the schools, not the colleges, for the extension of Bible study as an entrance subject. More and more the colleges are recognizing work well done by the schools as meeting the admission requirements. Less and less are they stipulating specific subjects. As the matter stands now, secondary Bible study has all the liberty it knows how to use. Biblical literature is recommended for reading in many colleges, it is listed as a free elective in others, it may be used as an option even when not listed in some, it may be included in the course of any accredited school. Even when the old plan of admission by examinations is relentlessly enforced without alternative, we find the College Entrance Examination Board informally recognizing Bible study, and there is evidence this recognition will become formal when there is sufficient justification for this action.

3. The standardizing agencies share some of the responsibility for the development of this work. They should define units of Bible study. They have already defined units of far less promising subjects. They work not in the interests of the subjects. They are not professional promoters. Their business is not propaganda. They work in the interests of the children, of the schools, of Americanism. So long as the name and wisdom of Abraham Lincoln are revered and the Gettysburg address, every word of which but three is found in the Bible, is recognized as an English masterpiece, there will be justification for the study by American children of the world's greatest piece of literature.* A few colleges now are withholding recognition

*NOTE—On March 17th Dr. Thomas F. Holgate, of Northwestern University, presented the desirability of such a definition as is here recom-

of the Bible as entrance work because these definitions have not been made or recognized by the standardizing agencies.

4. It may be added that while any time is opportune for work of this kind, the present is especially golden. We are in a period of reconstruction *par excellence*, reconstruction political, social, industrial, religious, educational. Never was there such need for estimating real and lasting values. This work of reconstruction will soon begin in the field of college entrance requirements. It has already begun with vocational subjects. "Sooner or later," President Burton said in his last annual report at Minnesota, "the entire problem will have to be given fundamental consideration." Let it be hoped that when that time comes, educational statemanship will be equal to its opportunity.

In the July, 1919, issue of CHRISTIAN EDUCATION* there is a partial report of the Commission of the Council of Church Boards of Education on the Definition of a Unit of Bible Study for Secondary Schools.

This definition has been approved by various universities and colleges here listed with the understanding that work done in conformity with the conditions set forth in the Definition will be accepted as a free elective unit for admission. In view of the fact that the standards of this Definition are higher than those officially approved in the states of Indiana, Iowa and Maine, the universities and colleges of those states are put in the same list with those which have specifically approved the Commission's Definition.

Under date of March 21, 1921, Dean Rothrock of Indiana University, wrote:

"Indiana University will accept credit for the elective units in Bible Study as authorized by the State Board of Education. This work should serve a very noble purpose in the high school curriculum and I hope that high schools may avail themselves of this worthy privilege for introducing the study of Biblical literature in their curriculum."

mended, to the Commission on Unit Courses and Curricula of the North Central Association of Colleges and Secondary Schools. The Commission appointed a committee to make the necessary investigations and to present a report with an approved course of study and approved educational standards at the next annual meeting of the North Central Association.

*This definition will be furnished on request.

**INSTITUTIONS ACCEPTING BIBLE HISTORY AND
LITERATURE AS ENTRANCE CREDIT**

Arkansas College	Arkansas
Aurora College	Illinois
Augustana College	Illinois
Asbury College	Kentucky
Adrian College	Michigan
Alma College	Michigan
Augsburg College	Minnesota
Alfred University	New York
Atlantic Christian College	North Carolina
Ashland College	Ohio
Birmingham Southern College	Alabama
Buena Vista College	Iowa
Butler College	Indiana
Baker University	Kansas
Berea College	Kentucky
Bates College	Maine
Bowdoin College	Maine
Boston University	Massachusetts
Baldwin Wallace College	Ohio
Bluffton College	Ohio
Brown University	Rhode Island
Baylor College	Texas
Blackstone College for Girls	Virginia
Beloit College	Wisconsin
Bethany College	West Virginia
Colorado Woman's College	Colorado
Coe College	Iowa
Connecticut Agricultural College	Connecticut
Cornell College	Iowa
College of Idaho	Idaho
Central University of Iowa	Iowa
Carthage College	Illinois
Central Holiness University	Iowa
Chicago, University of	Illinois
Centenary College	Louisiana
Cedar Valley Junior College	Iowa
Central Wesleyan College	Missouri

Central Academy and College	Kansas
Centre College	Kentucky
Colby College	Maine
Carleton College	Minnesota
Christian College	Missouri
Central College	Missouri
Culver Stockton College	Missouri
Cotner College	Nebraska
Colgate University	New York
College of Wooster	Ohio
Clarendon College	Texas
College of Puget Sound	Washington
Drake University	Iowa
Davidson College	North Carolina
De Pauw University	Indiana
Defiance College	Ohio
Dubuque College and Seminary	Iowa
Denison University	Ohio
Dakota Wesleyan University	South Dakota
Davis & Elkins College	West Virginia
Dartmouth College	New Hampshire
Earlham College	Indiana
Ellsworth College	Iowa
Elmira College	New York
Evansville College	Indiana
Elon College	North Carolina
Emory and Henry College	Virginia
Evansville Seminary and Junior College	Wisconsin
Eureka College	Illinois
Frances Shimer School	Illinois
Furman University	South Carolina
Fairmount College	Kansas
Friends University	Kansas
Franklin College	Indiana
Gooding College	Idaho
Greenville College	Illinois
Galloway College	Nebraska
Guilford College	North Carolina

Grove City College	Pennsylvania
Grand Island College	Nebraska
Goshen College	Indiana
Grinnell College	Iowa
Hendrix College	Arkansas
Hanover College	Indiana
Hedding College	Illinois
Hillsdale College	Michigan
Hamline University	Minnesota
Haverford College	Pennsylvania
Howard Female College	Tennessee
Hampden-Sidney College	Virginia
Hiram College	Ohio
Iowa State Teachers College	Iowa
Isbell Presbyterian College	Alabama
Illinois Wesleyan University	Illinois
Illinois Woman's College	Illinois
Indiana University	Indiana
Indiana Central University	Indiana
Iowa Wesleyan College	Iowa
Iowa State College of Agriculture	Iowa
James Millikin University	Illinois
Jackson College	Massachusetts
Jamestown College	North Dakota
Kansas Wesleyan University	Kansas
Kalamazoo College	Michigan
Keuka College	New York
Kansas City University	Missouri
Lincoln College	Illinois
Luther College	Iowa
Lindenwood College	Missouri
Louisberg College	North Carolina
Lebanon Valley College	Pennsylvania
Lynchburg College	Virginia
Lawrence College	Wisconsin
Lenox College	Iowa

Milligan College	Tennessee
Manchester College	Indiana
Mercer University	Georgia
Mount St. Joseph College	Iowa
McKendree College	Illinois
Morningside College	Iowa
Massachusetts Agricultural College	Massachusetts
Middlebury College	Vermont
Mount Holyoke College	Massachusetts
Milton College	Wisconsin
Missouri Christian College	Missouri
Missouri Valley College	Missouri
Montana Wesleyan College	Montana
Midland College	Nebraska
Muskingum College	Ohio
Marietta College	Ohio
McKinney Junior College	Pennsylvania
Muhlenberg College	Pennsylvania
Nebraska Central College	Nebraska
North-Western College	Illinois
Northland College	Wisconsin
Northwestern University	Illinois
Occidental College	California
Olivet University	Illinois
Otterbein College	Ohio
Oberlin College	Ohio
Oklahoma City College	Oklahoma
Oakland City College	Indiana
Parsons College	Iowa
Piedmont College	Georgia
Pleasant View Luther College	Illinois
Penn College	Iowa
Park College	Missouri
Phillips University	Oklahoma
Philomath College	Oregon
Presbyterian College of S. C.	South Carolina
Purdue University	Indiana

Randolph Macon College	Virginia
Roanoke College	Virginia
Ripon College	Wisconsin
Shorter College	Georgia
Shurtleff College	Illinois
Simpson College	Iowa
Simmons College	Massachusetts
Smith College	Massachusetts
Stephens College	Missouri
Synodical College	Missouri
Salem College	North Carolina
Summerland College	South Carolina
Southwestern Presbyterian Univ.	Tennessee
Shenandoah Collegiate Institute	Virginia
Seattle Pacific College	Washington
Spokane University	Washington
Salem College	West Virginia
St. Ambrose College	Iowa
State University of Iowa	Iowa
Syracuse University	New York
Transylvania College	Kentucky
Taylor University	Indiana
Tufts College	Massachusetts
Tabor College	Iowa
Trinity College	North Carolina
Texas Christian University	Texas
Trinity University	Texas
University of Southern California	California
Union Christian College	Indiana
University of Notre Dame	Indiana
University of Chicago	Illinois
Union College of Iowa	Iowa
Upper Iowa University	Iowa
University of Maine	Maine
University of Rochester	New York
Union University	Tennessee
Valparaiso University	Indiana
Vincennes University	Indiana

Woman's College of Alabama	Alabama
Whittier College	California
Western Union College	Iowa
William Woods College	Missouri
Washburn College	Kansas
Wessington Springs Junior College	Pennsylvania
Wagner Memorial Lutheran College	New York
West Virginia Wesleyan College	West Virginia
Western College for Women	Ohio
Western Maryland College	Maryland
Wittenberg College	Ohio
Wheaton College	Massachusetts
Wesley College	North Dakota
Waldorf College	Iowa
Willamette University	Oregon
Wolford College	South Carolina
Wellesley College	Massachusetts
Westminster College	Texas
Walla Walla College	Washington
Wabash College	Indiana
Wartburg College	Iowa
*Yale University	Connecticut
York College	Nebraska

MEMORIAL ON BIBLE AS A COLLEGE ENTRANCE CREDIT

Adopted by the Departments of Universities and Colleges and Teachers of Bible in Colleges and Universities, in joint session of the Religious Education Association Convention, Rochester, N. Y., March 11, 1921, to be presented to college and university authorities jointly by the Council of Church Boards of Education and the Religious Education Association.

We hold that the Bible contributes essentially to the ends of higher education, which has for its main objective the making of the best type of world citizenship.

1. The Bible is the depository of the finest ideals of life. It joins ethics with religion, and defines religion in social terms.

*Half unit credit.

"Thou shalt love the Lord thy God and thy neighbor as thyself" is both Old and New Testament teachings. "Whatsoever ye would that men should do unto you, do ye even so unto them" is the golden rule of conduct.

2. The Bible is the finest specimen of English literature. Sentiment and literary expression go hand in hand. It says great things, and says them in a noble, clear and impressive way. These two outstanding qualities give the Bible pre-eminence of values in education.

There is to be recorded a gratifying growth in the appreciation of the educational value of Bible study. It is seen in the increasing recognition the study is obtaining in the college curriculum and in the steady growth of "Grade A," speaking of better equipment in man power and material, according to the report of the Committee on the Standardization of Colleges, presented to this convention by the chairman, Prof. Irving F. Wood, of Smith College.

The time has now come for the taking of a forward step in urging that credits in Bible study be more generally allowed for college entrance. There are three reasons for such action.

(a) It calls attention to the importance of systematic Bible study in the secondary schools, the Church Bible School, the Association schools, etc.

(b) It tends to increase the efficiency of Bible study in these outside agencies, by bringing it under academic control, and by insisting upon high grade of work.

(c) It stimulates the systematic study of the Bible by offering of academic reward.

We, therefore, recommend that the report of the Joint Commission appointed by the Council of Church Boards of Education be adopted by all our American colleges, and be made the basis for a college entrance elective.

That the College Entrance Board be requested to prepare and offer examinations (based on the recommendations of the Commission) beginning June, 1921.

That the secondary schools be requested to provide an adequate staff and equipment for the teaching of the Biblical courses outlined by the Commission.

THE STUDENTS' VIEWPOINT ON BIBLE CREDIT

BY DEAN CONRAD VANDERVELDE, THE COLLEGE OF EMPORIA

For many years, especially since "farming out" college Bible teaching to the members of the faculty ceased, and endowed chairs and regular Bible teachers became more numerous, the subject of the transfer of college Bible credit to our secular universities has been discussed. In the recent years the instruction in Bible has developed from a mere formal affair, with all classes grouped together on a one-hour-a-week schedule, to two or three-hour-a-week courses, graded and arranged for the classes according to some sequence.

Students transferring before the completion of their college course to professional schools or to secular universities with advanced standing, have raised the question as to why any discrimination should be made against the Bible work. Sometimes their experience in Bible work furnished a satisfactory answer to their question, but occasionally, at least, they could not see the reason for any discrimination against a course which to them had educational value equal or superior to other courses which were accepted. This pressure from students and the desire on the part of administrators of denominational colleges which required Bible of all students to be able to say "all credit is transferable," have kept before the academic leaders and Bible teachers the question of the possibility and the advisability of full recognition of Bible work in colleges.

In the State of Kansas this question was raised four years ago by a communication from the dean of the University of Kansas addressed to the authorities in the denominational colleges relative to standardizing the Bible credit and instruction so as to make possible an easy determination of accreditable Bible study work. Since then a group of Kansas denominational college men, known as the Council of Church Colleges in Kansas, has been interested in securing recognition of Bible credit by the University.

As an occasional teacher of Bible in colleges, the author of this investigation has been interested in the success of these efforts. From the administrative point of view the question of actual educational value of Bible study in our colleges, to say nothing of the religious value of the work, has been persistent. It has seemed as though the educational value of the courses

should determine for the greater part the question of accrediting these courses in the universities and graduate schools. For this reason it seems that, when the educative value of these courses is established as taught in any institution, credit should be granted. Until this value is established it is hardly "Christian" to ask that credit be given.

With this in mind and with a curiosity to know the facts, a questionnaire was prepared and sent to the registrars of the colleges of Kansas for the purpose of obtaining information as to the general estimation placed upon the Bible courses. Uniformly the responses indicated that students took the same attitude toward the Bible courses and regarded them as of equal value with other courses. The registrars seemed to think that the attitude of students would be changed but little, if any, were the credits to be accepted by our state university. My experience, however, with students in several institutions and occasional remarks heard on campuses gave me the impression that the attitude of the students was not the same. In fact, apriori reasoning led me to this conclusion also. I, therefore, made plans to get back directly to student opinion.

If Bible work is not accreditable educationally (where moral and spiritual values cannot be considered) it must be due to the lack of work and effort on the part of the student, an unimportant or inadequate content, or a wrong method of approach and instruction on the part of the instructor. The following questionnaire was prepared to cover these points, and sent to representative students in 89 American colleges:

"Your selection to the position you occupy in the student life of your institution gives me the assurance that you are in a position to give our colleges valuable assistance in a vital problem of administration. Your contacts with students and your knowledge of student sentiment fits you to give accurate judgment on the questions asked below. Will you not give your frank judgment on the questions asked?"

"The data gathered by this questionnaire will be kept entirely confidential so far as the identity of colleges and individuals is concerned. The summaries of replies only will be published without names of individuals or colleges reporting. If you desire to know the results of the questionnaire I shall be glad to put you in touch with the article as soon as it is prepared and published. Kindly indicate this on your reply."

What is the general attitude of the students toward the courses in Bible study as compared with their attitude toward the courses in other departments?

1.* Do they find the Bible courses as exacting as the other courses, or are they generally considered "snaps"?

2.* Do they find the Bible courses have as much educational value as do other courses in the college, i. e., do they get as much value from the courses in practical help? In new insights? In correct scientific and historical methods? In social and ethical principles?

3.* Do they have the same confidence in the scientific method and thoroughness of Bible instruction as they have in the average of the other departments?

4.* Do the instructors have the same standing in the mind of the students as regards their scientific temper and scholarly ability?

5.* Do you think that the attitude of the students toward Bible courses would be changed were the courses to be recognized by our secular universities and the credit for Bible to become transferable to secular institutions?

Signed.....Official position.....

The questions need no special discussion. It was not the intention of the author of the questionnaire to elicit a reply to the introductory question, though nearly all answered it definitely. Question 1 was intended to show whether the work required and done was adequate for accrediting. Question 2 had special reference to the content and the felt benefits of the work. Questions 3 and 4 implied a distinction which the answers recognized, namely, that some Bible instructors are trained in other departments and are regarded as scientific in their special subject, but when they teach Bible they drift into a "Sunday-schoolish" method and procedure and a medieval mental attitude.

Directing the questionnaire to students implies a judgment on their part which might not be generally recognized. While the judgment of some students on the points covered in the questionnaire or any other questionnaire might be faulty, there is, perhaps, no better way of determining values than through

*These numbers were not on the original questionnaire.

the deliberate judgment of selected individuals in our college student body. The persons selected for the questionnaire were the presidents of the Y. M. C. A., the Y. W. C. A., and the Junior Class, and the editor of the college publication. It was thought in this selection to secure a fairly representative sentiment of the two upper classes, and in a general way of the lower classes also. These positions represent a certain superiority among their fellows. These persons also represent different types of students, at least, they are likely to do so. The president of the senior class might have been chosen also, but inasmuch as the editor of the paper or one of the presidents of the Christian Associations is likely to be a senior, it was thought unnecessary to include this class officer. The questionnaire was sent to these four positions in 89 colleges. Forty-eight colleges responded by one or more replies, 71 replies in all: 15 Y. W. C. A. presidents, 24 Y. M. C. A. presidents, 14 Junior Class presidents, and 15 editors. In five cases one official held two of these positions.

STATISTICAL TABLE OF RESPONSES

<i>Question</i>	<i>No Answer</i>	<i>Negative Answer</i>	<i>Positive Answer</i>	<i>Doubtful Reply</i>
Introductory.....	1	24	46	0
1.....	2	16	53	0
2a.....	2	15	54	0
2b.....	5	10	54	2
2c.....	1	12	58	0
2d.....	1	11	59	0
3.....	0	19	50	1
4.....	0	10	58	2
5.....	0	15	54	2

The general attitude toward Bible courses as indicated by the answers to the introductory question is not what it should be. Many of the responses indicate that this is because it is required. "Bible is compulsory, hence sentiment of students reacts against the courses." "Since certain courses are required of Freshmen the rest are considered much as a bottle of medicine after one dose has been required." This response comes from a Y. M. C. A. president, whose other answers are all affirmative.

Other responses show that the fact that the credit is not transferable is a cause of an unfavorable attitude. Twelve of the fifteen negative answers to question 5 are by those who indi-

cate a very favorable attitude to the work in the institutions they represent. Of the twenty-four negative answers to the introductory question almost all said emphatically the attitude would be changed for the better if credit were given for the work. One said: "Ninety nine per cent of the indifference here is due to secular institutions not recognizing the subject." "Students would feel better about putting in their time to gain the credit." The "attitude would change only in that the courses (already popular) would be more popular." However, one reply stated that it would "change the attitude of 50 per cent only," another, "perhaps a little," still another, "not here," indicating in the remaining answers that it was due to the instructors. Other representative responses showing the question of credits is important in the attitude whether favorable or unfavorable are, "Bible makes good credit but small practical value," "many take it for easy credit," "the students prefer to take courses which are recognized by the universities. For this reason many reject the courses in Bible study." Some take it as a matter of course as shown by these: "Since I have to take it," "the same, students take it for granted."

On the other hand a large number give an affirmative answer to the introductory question with some emphasis as the following replies show: "Probably more favorable," "on a par with others," "The Bible courses are popular and fully as exacting," "more students enrolled and more interest taken than in any other," "just as worthwhile as any course," "very favorable," etc. On the whole one gets the impression in reading the answers to the introductory question that there is a close correlation between the negative attitude on the part of the students and the inability to transfer credits. Those colleges in which the attitude is "the same" as other courses believe that "transfer of Bible credit" would make the attitude even more favorable.

On question 1, sixteen "no" and fifty-three "yes" gives a fairly accurate representation of the responses without further comment. However, on this question the four groups of persons responding differ, Junior class presidents giving 4 "no" and 8 "yes," and Y. M. C. A. presidents giving 10 "no" and 17 "yes," leaving editors and Y. W. C. A. presidents practically unanimous in regarding the courses as exacting as other courses. The most significant and most representative responses on this question follow. In most cases the affirmative answer elicited

contained comment at length, while the negative answers were simply "snaps," or "no." "Not 'snaps' by any means, though in general they are not the source of so much worry as courses with which the students are entirely unfamiliar," "among the hardest in college and are *never* snaps," "very exacting here," "our courses are snappy, and good hard work is required," "quite a bit of memory work and made sufficiently hard to be interesting"—these are characteristics of the affirmative answers.

Question 2 has four parts. The second part "new insights" perhaps did not arouse any particular concept in the minds of some, for it failed to receive a reaction in five cases, while the other parts of this question failed in only one or two cases. Very few comments were made on these questions, the space allotted on the questionnaire perhaps influencing the student to give a "yes" or "no" response. Where comments were made they had reference to the instructor and not to the content. An extract from one comment is illuminating. "Most instructors are scandalized at the questions some students ask and the students are honestly trying to clear up doubts and are trying to find themselves. They aren't 'heathen' like some instructors try to intimate." Another says, "all these affirmative answers (are) due to present instructor and methods used. We have had instructors under which directly opposite conditions existed." Still another, in a letter accompanying the blank comments further as follows: "

College has two instructors in the Department of Bible, one instructor handling the courses that are compulsory and one the elective courses. The professor teaching the elective courses openly asks that students become honest doubters, but in no wise to disbelieve until they have exhausted a source of information bearing on the subject. This gentleman is accomplishing good results and students profit by and enjoy his courses very much. The other professor, more by attitude than intent, forbids challenging questions. Freshmen and sophomores very often express their distaste for this manner of teaching. Upper-classmen tend to forget this 'mannerism' and strive to glean the knowledge shown by this gentleman's able discourses."

Questions 3 and 4, while similar in some respects, were finely distinguished by the responders. Students seem to think that a scholarly instructor, who is scientific in other particulars,

may be far from it in Bible instruction. This is especially true where the Bible work is "farmed out" to members of the faculty. On many blanks these questions were occasions for remarks about the instructors. I quote some of the most interesting, both favorable and unfavorable. "Every bit as high," "yes, even above most of the professors of other departments" (these in answer to question 4), "considered narrow," "as professors, yes, as men, no," "I think so, but it may be as before next year," "the instructor here is not a very good *teacher*, although he has the biblical knowledge," "free thought or opinion is restricted by established tradition of the department and head of the department," etc. Two extended comments characterize a class of institutions and also student sentiment in these. "The answers * * * do not represent what might be but what is. We had a professor of Bible here two years ago that was free from the objections listed on the other side of the paper. There are two causes for the low standing of our Bible department. One is the policy of the college in using it as a pensioning agent for old, broken, and infirm missionaries and preachers that would be hard pressed financially unless they had the position. That is nice for the professors, but bad for the students. The second cause is the German higher critical position taken by one of our professors which has undermined the faith of many students. His courses * * * are a stumbling block." Another writes with feeling: "It is my belief that the number of good live Bible teachers is very limited. Most instructors are scandalized at the questions some students ask, and the students are honestly trying to clear up doubts and are trying to find themselves. They aren't 'heathen' like some instructors try to intimate. Then, too, many instructors try to make their classes accept their interpretation of the Bible without trying to show why they believe as they do. Bible is a live modern subject, but some teach it as it were a dead 'relic.'"

Question 5 has been commented upon in connection with the introductory question.

GENERAL CONCLUSIONS

Were a questionnaire to be sent out investigating any other department of study, e. g., chemistry, I venture to believe that some unfavorable comment about the department, the method, and the instructor would be received. I doubt if there would be

as many enthusiastic comments made as the replies about Bible instructors showed. On the whole the scholarship, the method, the scientific and historical spirit of the instructor of Bible subjects are high. In addition, ethical and spiritual values which some public institutions would not accept as grounds for educational credit are also high in these courses and under these personalities.

Some improvement might be made in the teaching force in this department according to student replies. In some cases the students probably do not realize the educational worth and practical value of the work because they enter upon the courses with a prejudice, owing to the fact that no credit is given for the work in transfer to other institutions. The failure on the part of the student is shown in several responses of which this is typical, "students here are about evenly divided, about half taking it for a 'snap,' and half taking it to receive the most from it possible."

The vital problem in making the Bible department function not as well "as the average," but the best in the institution, is the matter of general recognition of credits. The questionnaire shows that the attitude of the students is due to the attitude of the universities toward Bible credit. A change in the attitude of the universities would have a decidedly beneficial effect upon the student attitude toward college Bible study. A new student attitude would give greater value to their effort in Bible, both directly and indirectly.

This new student attitude, with a Bible department scheduled, equipped, and conducted as other departments are, and headed by a broad minded,—not necessarily radical,—scholarly man with scientific pedagogic method, should make our Bible instruction the instrument for cultivating a Christian spirit, and arousing a fine altruism and idealism in life work choices. The great need, therefore, according to the author's interpretation of the student questionnaire, is for university accrediting of Bible work and a strong man to head the department to make the students unanimous in their judgement of the educational value of the work.

PERTINENT PARAGRAPHS

The Church Workers in University Centers are indebted to the various Boards of Education for complimentary subscriptions to **CHRISTIAN EDUCATION**.

Dr. Kelly has been made a member of the National Conference Committee on Standards of Colleges and Secondary Schools, representing the Association of American Colleges.

An unusually capable dean of women and experienced professors of French, German and Economics have been reported to the editor as available for the next college year. He will be glad to give further information.

The ranking order of majors on the basis of student enrollment in De Pauw University the present year is English, History, Economics, Romance Languages, Chemistry, Mathematics. This indicates that the trend recently reported for the Congregational colleges is operative elsewhere as well.

The Student Christian Association of the University of Michigan is conducting during the months of March and April a Religious Education Institute. This Institute holds night sessions and offers courses in Religious Psychology, New Testament, Story Telling, Old Testament, Religious Pedagogy and Music and General Programs.

In view of the general impression that the educated man is being somewhat counted out during these days following the war, it is interesting to note that seven out of ten of Mr. Harding's cabinet are college men. This is not a bad proportion when it is recalled that there was but one college man in George Washington's cabinet.

Mr. Justice Oliver Wendell Holmes, Jr., offers this definition of a university:

"It is a place from which men start for the Eternal City. In the university are pictured the ideals which abide in the City of God. Many roads lead to that haven, and those who are here have traveled by different paths toward the goal. * * * My way has been by the ocean of the law. On that I have learned a part of the great lesson, the lesson not of law but of life." Who can improve on this definition?

Ohio Wesleyan University is not only engaged in the business of developing leaders, but gives this definite statistical information:

VOCATIONAL DISTRIBUTION OF THE CLASS OF 1919

Advertising, 1; Banking, 3; Business, 15; Civil Service, 1; Engineering, 1; Farming, 2; Home-making, 15; Interior Decorating, 2; Journalism, 3; Law, 6; Librarian, 1; Ministry, 9; Missionary, 20; Medicine, 2; Nursing, 2; Secretarial Work, 2; Social Service, 7; Teaching, 37; Y. M. C. A., 3; Y. W. C. A., 3; Undecided, 38—Number in class, 188; Questionnaires returned, 173; Planning to do graduate work, 98; Teaching this year, 72; Teaching as life work, 37; Religious work, 42.

VOCATIONAL DISTRIBUTION OF THE CLASS OF 1920

Advertising, 1; Accounting, 1; Agriculture, 1; Architecture, 2; Army, 1; Art, 1; Business, 28; Chemist, 2; Dietitian, 2; Dramatics, 1; Engineering, 2; Home-making, 6; Interior Decorating, 1; Journalism, 3; Law, 9; Library Work, 1; Ministry, 8; Missionary, 27; Medicine, 5; Music, 4; Nursing, 2; Newspaper, 1; Secretarial work, 1; Social Service, 10; Teaching, 39; Religious Education, 4; Y. M. C. A., 5; Y. W. C. A., 2; Undecided, 58—Number in class, 239; Questionnaires returned, 227; Planning to do graduate work, 146; Religious work, 56; Teaching this year, 87; Teaching as a life work, 39.

Volume 24, No. 23, of the WHITMAN COLLEGE QUARTERLY is entitled "The Success of Whitman College." Here is an extract from this extremely interesting pamphlet:

"A distinctive feature is the system of major examinations, which has been in operation for eight years. Before a student can be graduated he must pass successfully in the spring of his senior year a semi-public examination of approximately three hours upon the entire field of his major work before a committee of the faculty. This examination, covering three or four years of work in the major study, is thorough and searching. While not technical, it requires a comprehensive and accurate knowledge of the field. It influences the attitude of the student toward his studies from the beginning of his course and stimulates a comprehensive synthesis of the work in the major study."

Through the generosity of Professor Irving F. Wood, of Smith College, CHRISTIAN EDUCATION is being sent this year to all of the members of the Association of Biblical Instructors in American Colleges and Secondary Schools.

THE UNDENOMINATIONAL SMALL COLLEGE

Monroe's *Cyclopedia of Education*, Vol. 2, p. 78, gives an excellent description of the undenominational small college which certainly applies as well to many denominational small colleges:

"The undenominational small college, which refuses to lower its standard from any notion of the importance of mere numbers; which devotes its energies to its own mission as the maker of men and leaves to the university its own distinct work of making specialists; which guards against the evil and employs the good in athletics; which evades the temptation to shift any considerable part of its teaching upon inexperienced underpaid and temporary assistants; which sees the extravagance of spending large sums for fine buildings and small sums for strong teachers; which avoids the large-college tendency to substitute mechanism for personality in administration; which is yearly a severer critic of itself than any outside agencies; such a college, open to the accredited graduates of every approved high school, offering a few elective courses in the most important branches of strictly college study, taught to small groups by scholars who are first men, governed by personal kindness rather than by general rules, encouraging various student activities which call for the exercise of every worthy faculty of every student, has a place so secure and so important that all the tendencies today in large colleges and in professional schools are serving only to strengthen the small college of this type against its real and supposed dangers."

A LEAGUE OF HEARTS

The candle ceremony of the Cosmopolitan Clubs expresses effectively the central idea for which the Council of Church Boards of Education and its constituent Boards stand.

"As light begets light, so love, service and good will are passed on together. We promise one another that the light of international friendship and good will kindled in these meetings shall never die. We pledge ourselves to the extension of the *League of Hearts* behind the *League of Nations*."

Albert L. Barrows, the secretary of the Division of Educational Relations of the National Research Council, is publishing in an early number of *School and Society* a paper on the Honors System in American Colleges and Universities. There is no

more important problem for the administrators of American colleges than that of student scholarship, and this paper gives some most pertinent suggestions.

Professor Charles F. Kent, of Yale University, has been released by the University for the first half of the academic year, beginning in September, 1921, in order that he may hold a series of conferences on the study of biblical history and literature and allied subjects in colleges, universities and community centers. The Council of Church Boards of Education is assisting him in arranging his itinerary in the colleges and universities and will give full information upon request.

STUDENT ATTENDANCE AT PROTESTANT RELIGIOUS TRAINING SCHOOLS IN THE U. S., AUTUMN SESSION, 1920

O. D. FOSTER

Several attempts have been made to get complete information from all the Protestant Religious Training Schools in the United States, but the returns have not been entirely satisfactory. This is due to divers reasons. The classification in these schools is so varied and various that it is next to impossible to make a blank on which to collect the data suitable to these heterogeneous institutions. Some offer one, some two, some three and some four years of regular work. Some classify graduates as students having a degree when entering the school; others regard as graduates students who remain for further study after completing a course. The classification as to years, then, is but the best approximation we can give.

Some of these schools are of the highest grade and order. e. g., the Disciple School at Indianapolis and the independent schools at Hartford, Conn. Others admit most anyone having good intentions, regardless of previous training or equipment. There are some, it will be seen, fortunately the number is small, which have in attendance those who have received no more than a grammar school education. On the other hand there are those which call for a college education. Some schools offer a four years' course of high grade, during which time the student gets both technical and cultural training. Among these are to be

found some of the Disciple Colleges, the Y. M. C. A. colleges, and others sometimes classed as theological schools, Cf. the Union Theological College of Chicago.

As is the case of Theological Seminaries, on the whole, the largest number of denominations are represented in the strongest training schools. Exceptions occur where the point of view, extensive advertising and absence of academic entrance requirement attract great numbers. While these are few in number they are exceptionally large and significant.

The following tables show in analyzed form the classification of the data received from forty-eight schools. They do not do justice to certain communions. For example, the Disciples have but one institution which is generally recognized as a training school, i. e., The College of Missions at Indianapolis. But this exceptionally high grade school is richly supplemented by Colleges of the Bible, Schools of Religion, Bible Chairs at Universities and departments of ministerial and missionary instruction in many of their colleges, where from 20 to 40 Bible units may be applied toward the A. B. degree. Of the Disciple schools approximating in function what is usually understood by the term Training School, only those having responded to the questionnaire have been included in this report.

Denominational classification is particularly difficult in the case of the so-called "Congregational" group. Some of these are really independent and inter-denominational, but for practical purposes are grouped here under this denominational caption because through the years they have been in close friendly co-operation with the Congregational churches.

Name	Location	Class			Preparation				Denomination															
		Graduate	Senior	Middler	Junior	Special	Degree	2 Year Col.	High School	Grade School	Total	Baptist	Congregational	Disciples	Friends	Lutheran	Methodist Episc.	Presbyterian	Protestant Episc.	Reform	Unitarian	United Presby.	Others	
METHODIST EPISCOPAL																								
Cincinnati Tr. Sc.	Cincinnati, Ohio.	..	2	..	16	5	..	..	19	4	23	..	..	..	..	..	22	..	..	1	..	..	..
Folts, Miss., Tr. Sc.	Herkimer, N. Y.	..	1	11	11	..	..	..	19	4	23	1	1	..	..	..	21	..	..	..	..	..	..
N. W. Bible Tr. Sc.	Seattle, Wash.	..	7	..	10	..	..	2	6	9	17	..	..	..	..	..	17	..	..	..	..	..	..
Iowa National Tr. Sc.	Des Moines, Ia.	..	6	13	11	1	1	1	16	13	31	..	..	..	..	..	30	..	..	..	..	1	..
Dw. Blakeslee.	New Haven.	..	4	..	1	3	2	..	5	2	9	..	..	..	..	..	..	..	..	..	..	..	..
Kansas City Nat. Tr.	Kansas City, Mo.	..	21	23	32	6	3	19	58	2	82	..	..	..	..	..	81	..	..	..	..	..	1
Chicago Tr. Sc.	Chicago.	2	18	..	56	20	8	2	57	29	96	..	..	..	..	..	94	..	..	..	..	1	1
San Francisco Tr. Sc.	San Francisco.	1	9	11	15	2	3	4	21	10	38	..	1	..	..	..	33	2	..	..	..	..	..
Total.	..	3	68	58	152	37	17	28	201	73	319	1	2	..	..	..	307	2	..	1	..	2	2
Boston Sc. of R.	Boston, Mass.	41	25	*54	53	88	41	35	175	10	261	22	30	3	170	13	2	2	1	1	17
*Juniors and Sophomores taken together as Middlers.		44	93	112	205	125	58	63	376	83	580	23	32	3	477	15	2	3	1	3	19
"CONGREGATIONAL"																								
Hartford Sc. Rel. Ped.	Hartford.	11	4	..	7	5	8	2	15	2	27	5	7	1	3	6	..	1	4
Kennedy Sc. of Miss.	Hartford.	2	..	2	11	15	20	4	6	..	30	1	2	..	..	1	8	9	..	1	..	1	7
Congregational Tr. Sc.	Chicago.	..	8	..	10	..	2	3	13	..	18	..	17	..	..	..	..	..	..	..	..	..	1
Schauffer, Miss., Tr. Sc.	Cleveland.	*1	5	10	19	..	..	..	32	3	35	1	22	3	..	..	5	5	..	3	..	..	15
Redfield College.	Redfield.	..	2	10	7	..	..	..	12	7	19	..	18	..	..	1	..	..	..	..	..	..	..
Union Theological Col.	Chicago.	..	9	14	3	7	..	..	13	10	23	3	14	..	..	..	3	..	1	..	..	..	2
Total.	..	14	28	26	57	27	30	9	91	22	152	10	80	3	..	3	19	20	1	5	..	1	29	
*Denominational figures inaccurate.																								
†Junior and Sophomore combined in Middler.																								

*Denominational figures inaccurate.

†Junior and Sophomore combined in Middler.

Name	Location	Class				Preparation					Denomination												
		Graduate	Senior	Middler	Junior	Special	Degree	2 Year	High School	Grade School	Total	Baptist	Congregational	Disciples	Friends	Lutheran	Methodist Epis.	Presbyterian	Protestant Epis.	Reform	Unitarian	United Presby.	Others
PRESBYTERIAN																							
Phila. Tr. Sc. Xn. W.	Philadelphia	11	..	11	3	..	..	..	..	..	25	..	..	..	..	..	22	..	..	3	..	..	..
Presbyterian Tr. Sc.	Corapolis, Pa.	4	6	7	..	..	1	11	5	17	..	2	3	..	..	1	2	..	..	9	..	..	..
Presby. Tr. Sc. Chicago	Chicago	9	..	19	..	..	4	15	9	28	..	..	..	..	..	..	26	..	..	..	..	..	2
Total		24	6	37	3	..	5	26	14	70	..	2	3	..	..	1	50	..	..	12	..	..	2
PROTESTANT EPISCOPAL																							
N. Y. Tr. Sc. Dea.	New York City	7	..	16	4	3	3	18	3	27	..	..	..	..	..	..	..	..	27	..	..	..	..
Ch. Tr. Dea. House	Philadelphia	5	..	5	8	1	4	9	4	18	..	..	..	..	..	..	..	..	18	..	..	..	..
Dea. Tr. Sc. Pacific	Berkeley, Calif.	2	..	3	..	..	..	5	..	5	..	..	..	..	..	..	..	..	5	..	..	..	..
Total		14	..	24	12	4	7	32	7	50	..	..	..	..	..	..	..	..	50	..	..	..	..
BAPTIST, NORTH																							
Baptist, Miss., Tr. Sc.	Chicago	1	22	17	22	..	5	42	15	..	62	60	..	..	..	..	..	1	..	..	..	..	1
Baptist Inst. Xn. Serv.	Philadelphia	..	7	13	27	13	1	1	40	18	60	58	..	..	..	1	..	1	..	..	..	..	..
Total		1	29	30	49	13	6	43	55	18	122	118	..	..	..	1	..	2	..	..	..	..	1
FRIENDS																							
Woolman School	Swathmore, Pa.	..	..	..	..	..	..	..	..	..	12	..	..	..	..	12	..	..	..	..	..	..	..
Kansas Cen. Bible Tr. Sc.	Haviland, Kan.	..	7	10	8	..	..	1	6	18	25	..	..	..	..	25	1	..	..	..	..	..	..
Fr. Bible Inst.	Cleveland	24	49	..	38	3	..	..	45	69	114	8	1	..	..	56	1	23	..	..	..	..	25
Total		24	56	10	46	3	..	1	51	87	151	8	1	..	..	93	1	23	..	..	..	..	25

CLASSIFICATION BY YEARS

<i>Group</i>	<i>Graduate</i>	<i>Seniors</i>	<i>Middlers</i>	<i>Juniors</i>	<i>Specials</i>	<i>Total</i>
Baptist.....	1	29	30	49	13	122
"Congregational" (1)...	14	28	26	57	27	152
Disciples.....	54	29	59	117	5	264
Friends (Woolman not given).....	24	56	10	46	3	139
Methodist Episcopal (2)...	44	93	112	205	125	579
Presbyterian U. S. A.	24	6	37	3	..	70
Protestant Episcopal....	..	14	..	24	12	50
Others.....	32	119	242	310	156	859
Salvation Army (Not classified).....				161		161
Y. M. C. A. Colleges (Minus Southern) (3)...	15	46	199	128	45	433
Y. W. C. A. Training School.....	41	..	..	..	..	41
Total.....	249	420	715	1100	386	2870

Moody Bible Institute Unclassified.

NOTES:

(1) Union Theological College, Chicago, has four years' course instead of three. Juniors and Sophomores are taken as Middlers. The same is true with the Boston University School of Religious Training, cf. (2) Above.

(3) The Y. M. C. A. Colleges have four year courses and are treated as the Union Theological College. Springfield has 23 in preparatory department, which adds materially to the "specials." The Southern College did not classify by years, so the figures are not included here.

CLASSIFICATION BY YEARS

The list of "Graduate" students here given is misleading in some instances. For example, the Y. M. C. A. Colleges record as graduate students those in attendance who were graduated from colleges before entering the training school for professional study. So, also, the Y. W. C. A. Training School classes as graduates its entire student list. The Salvation Army Training School lists its entire student body as juniors. The last two schools offer but one year of training, which accounts for this classification. Many of the "Specials" are in for part work or are unable to classify, but large numbers will go directly into positions upon leaving the schools. The 420 seniors here listed will also take up positions at the end of the current school year.

A large percentage of the graduates will accept calls. All of this means that there will be perhaps 800 going this year into various lines of religious work from these 46 schools. This figure will be almost doubled by the additions made from the Moody Bible Institute and the Bible Institute of Los Angeles. It is probable, therefore, that many more young people will enter church work from these schools than from the Theological Seminaries. Though the training schools do not have as many students enrolled as the Seminaries, they probably send out as many students into the churches each year, many of whom are women and consequently are not going into pulpits. But that a large percentage of the young men coming from these training schools will enter the ministry is a fact which should not be overlooked.

CLASSIFICATION BY PREVIOUS TRAINING

Groups	College		Two years College		High School		Grammar School	
	Graduates		College		Graduate		Graduate	Total
Baptist.....	5%	6	35%	43	45%	55	15%	18 122
"Congregational".....	20%	30	6%	9	60%	91	14%	22 152
Disciples (1).....	26%	34	31%	41	47%	48	6%	8 131
Friends.....	....	....	....	1	40%	51	60%	87 139
Methodist Episcopal (2).....	10%	58	11%	63	65%	376	14%	83 580
Presbyterian, U. S. A. (3).....	....	....	11%	5	58%	26	31%	14 45
Protestant Episcopal.....	8%	4	14%	7	64%	32	14%	7 50
Others (4).....	32%	151	17%	81	34%	160	17%	79 471
Salvation Army (5).....	....	....	3%	5	32%	51	65%	105 161
Y. M. C. A.....	6.5%	30	6.5%	30	72%	332	15%	67 459
Y. W. C. A.....	56%	23	17%	7	27%	11	....	.... 41
Totals.....	14%	336	13%	292	52%	1233	21%	490 2351

NOTES:

(1) Figures here very incomplete. The classification of the Indianapolis School gives an unusually large per cent of College graduates.

(2) The unusually large number of college graduates here is due to the school at Boston University.

(3) The figures for the Philadelphia school are not included here.

(4) The unusually large number of college graduates here is due to the Bible Teachers Training School, New York, the Scarritt School of Kansas City and the Training School for Lay Workers at Richmond. Five schools gave no classification which accounts for the discrepancy in figures.

(5) The Chicago School is not listed here.

These schools range in the amount required for entrance all the way from the ability to read and write to college graduation. The Bible Training School of New York City has in attendance 96 college graduates. This large figure is due to our inability to distinguish in our information from the Training school proper and the Divinity department. The Boston School of Religion has 41 college graduates; the Scarritt Bible Training School has 36; the Y. M. C. A. National Training School has 23; the Kennedy School of Missions has 20; the College of Missions (Indianapolis) has 19, and the Training School for Lay Workers (Richmond) has 19. Many others have in attendance several students holding degrees. A few, though their enrollments is small, have a large percentage of college graduates, e. g., Southern Y. M. C. A. College, Chicago Training School, Hartford School of Religious Pedagogy, and the Drake College of the Bible.

There are, on the other hand, training schools whose students have no academic preparation. The attendance at these schools is, on the whole, limited to the denominations maintaining the schools, except in the case of certain ones which, because of dogmatism, point of view and absence of academic requirement, attract students in large numbers from almost every branch of Protestant Christianity. Most of the schools making no academic requirement display great zeal. Generally speaking, academic training and zeal of this kind seem to go in inverse ratio to each other.

The training schools reported in these tables make, on the whole, an interesting showing relative to academic preparation; 14 per cent are college graduates; 13 per cent have had two years of college training; 52 per cent have graduated from high school, and 21 per cent are graduates of the grammar grades only. While these figures are not fair to some schools, they do provide a reasonably safe standard of measurement. It is interesting to note how far above the average such schools as the National Y. W. C. A. Training School of New York City are. The comparison of this school with the Y. M. C. A. colleges is suggestive. The reason, however, is obvious. The figures for the New York Salvation Army Training College show their students come largely from the grammar schools.

Judging from the figures here given, it would seem that the High School is the source of supply for the Training Schools.

Through these schools the High School student who has decided to undertake Christian work may make a short cut, thus avoiding the four years of college required to enter the standard Theological Seminary.

These figures would be assuring were they indicative of the condition prevailing in the largest schools. While the data are not at hand to make a scientific judgment, it seems in accord with the facts to assume that the very large schools have among their numbers in great percentages those who have not pursued their studies as far as the average indicated in the study here made.

DENOMINATIONAL ANALYSIS

	No. of Schools	Baptist N.	Congregational	Disciples	Friends	Brethren	Lutheran	Methodist Epis.	Meth. Epis. S.	Protestant Epis.	Presby. U. S.	Presby. U. S. A.	Reformed	United Brethren	United Presby.	Unitarian	Adventists	Salvation Army	Others	Total
Baptist.....	2	118	..	..	..	..	1	..	..	..	..	2	..	..	..	..	..	..	1	122
"Congregational".....	*6	10	80	3	..	..	3	19	..	1	..	20	5	..	1	..	..	..	29	171
Disciples.....	†4	2	..	97	3	..	..	6	..	..	..	..	..	..	..	..	..	..	6	114
Friends.....	3	8	1	..	93	..	1	23	..	..	..	..	..	5	..	..	..	..	20	151
Methodist Episcopal.....	9	23	32	..	..	..	3	477	2	2	..	15	3	..	3	1	3	..	16	580
Presbyterian, U. S. A.....	3	2	3	..	..	..	1	..	..	..	..	50	12	..	..	..	..	..	2	70
Protestant Episcopal.....	3	..	..	..	..	..	..	..	..	50	..	..	..	..	..	..	..	..	..	50
Unclassified.....	10	22	12	..	3	190	22	43	91	..	75	60	..	..	16	35	132	..	240	941
Salvation Army.....	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	246	..	246
Y. M. C. A.....	3	66	59	1	3	1	21	129	6	17	..	70	26	8	..	..	..	..	42	449
Y. W. C. A.....	1	1	7	1	..	..	..	8	..	..	..	15	..	..	1	..	..	..	8	41
Total.....	46	252	194	102	102	191	52	705	99	70	75	232	46	13	21	36	135	246	209	2945

NOTES:

*The extra number of students here in the "Congregational" list is due to the Schauffler school failing to give accurate records.

†Figures not sufficiently complete to show trustworthy results. Cf. Omission of Eugene Bible University.

Unfortunately we do not have the figures for the larger schools, like The Moody Bible Institute and the Los Angeles School. They have not analyzed their student bodies by denominations. The latter, however, reports that 58 denominations are represented in the student body.

DENOMINATIONAL AFFILIATIONS

<i>Groups of Schools</i>	<i>Students of own Denomi- nation in own Schools</i>	<i>Students of other Denomi- nation in Attend- ance</i>	<i>Students of own Denomi- nation in other Schools</i>	<i>Total Students Educated by Denom- inational Training Schools</i>	<i>Total Students of Denom- ination in Training Schools</i>
Baptist.....	118	4	134	122	252
"Congregational".....	80	72	114	152	194
Disciples (1).....	128	17	5	151	133
Friends.....	93	58	9	151	102
Methodist Episcopal (2)					
Without Boston.....	(307)	(11)	(228)	(318)	(535)
With Boston.....	477	103	228	580	705
Presbyterian.....	50	20	182	70	232
Protestant Episcopal (3).	50	..	3(?)	50	53

NOTES:

(1) These figures are not satisfactory for the denomination, either as to their own institutions or as to the number of students they have in other Training Schools, as some of their largest schools are not reported here. Their scheme of Bible Colleges makes it difficult to classify in this group.

(2) The Methodist Schools are given in two groups here to show the broad interdenominational service the Boston School is rendering.

(3) The figures here are not adequately inclusive.

OBSERVATIONS

As in the case of the seminaries of all the denominational groups of Training Schools, the "Congregational" educates the largest percentage of students from other denominations. These schools educate about as many of other persuasions as they do of their own. It is further to be noted that there are nearly one and one-half as many more Congregationalists in other schools than there are in their own group. This is due to the generous attendance at the Boston School of Religion; the Bible Training School of New York and the Association Colleges. The Congregationalists, like most of the other denominations, have great numbers in attendance at Moody Bible Institute and the Bible Institute of Los Angeles, though the exact figures are not available.

The Friends, also, are devoting no small amount of their

money to educating students of other beliefs. Over one-third of their enrollment is from beyond their own borders.

The Presbyterian schools find but two-sevenths of their student body from other churches. But they have, in turn, two and one-half times as many in other schools. This figure is due to the large attendance at the same schools pointed out under the "Congregational" group. They also have very large numbers attending the Moody Bible Institute and the Bible Institute of Los Angeles.

The Baptist group shows practically none in attendance but Baptists. On the other hand there are many Baptists in schools other than their own. These students are found also in those schools designated under the "Congregational" and Presbyterian groups.

Excepting the Boston School of Religion, whose student body is but two-thirds Methodist, the Methodist Episcopal group educated practically no one outside the denomination. They have very large numbers in other schools, chiefly the Friends Bible Institute, Cleveland; the Bible Teachers' Training School, New York, and the Association Colleges. They, too, have great numbers at the Moody Bible Institute and the Bible Institute of Los Angeles.

The list here given of the Disciples and Protestant Episcopal schools seems to indicate that their students are attending their own schools almost exclusively. Just why there are no more Disciples, for example in the Teachers' Bible Training School, the Boston School of Religion and the Association Colleges is not apparent, unless it is because the denomination has a very satisfactory arrangement for its own purposes in its Bible Colleges. The fact that the denomination patronizes other seminaries so liberally makes this explanation seem probable.

Special attention is called to the interdenominational character of the Boston School of Religion, most of the "Congregational" group, the Presbyterian Training School of Corapolis, Pa., the Bible Teachers' Training School of New York, and, of course, the Association Colleges.

As in the case of the Theological Seminaries, the line of cleavage is drawn as sharply, if not more so, within denominations than between denominations. Especially is this true of the more non-ritualistic churches. That is, schools of an extremely conservative nature draw students entertaining their point of

view quite regardless of denominational affiliations. Liberal schools manifest the same tendency of attracting students of various creeds. In fact, many students seem to prefer a school of another denomination which entertains their own peculiar views rather than a school of their own denomination which teaches another point of view. Thought groups are quite as noticeable as denominational groups.

CONCLUSION

The fact that the high school is the chief source of students for Religious Training Schools makes it clear that high grade Training Schools are essential to meet the needs of Christendom for well equipped workers to supplement the clergy in the multifarious activities of the modern church. Such schools, perhaps to be known as Junior Seminaries, would be invaluable in helping train a more nearly adequately prepared ministry for the great number of churches for which the Seminaries cannot provide leadership. Not that a short cut to the ministry is advocated, but that conditions may be honestly faced and a fair solution worked out. Without such schools a great proportion of the churches will continue to be forced to accept a pathetically inferior type of leadership.

While men continue to knock at the doors of the Seminaries in such insufficient numbers, something might well be done to open the way for high school graduates of high calibre, who cannot find the time and means to go through college and the seminary, to take a training which is not only consistent with, but also continues the educational point of view and methods taught in the best high schools. Churches calling to their pulpits men who have been attending inferior schools which adhere to views contrary to modern education and learning are not only mortgaging their future, but are also sowing seed which will inevitably yield prolific crops of apathy, disrespect, and even contempt.

Though the courses must be short and elementary in some schools, they should be thoroughly scholarly, and consistent with the best methods and ideals in education. This standard, while leaving the student inadequately prepared, at least does not handicap him with a dead load of intellectual impedimenta from which he will be compelled to free himself before he can make any real progress. Whatever is offered should be basic for all his future study. Attention is called again through these studies

to the solemn fact that a great percentage of our churches must be led by men who have not been provided with a foundation and point of view which can command the respect of even those who have but a superficial knowledge of modern science.

That so many of the better Training Schools have but few students in attendance is a matter which may well be of considerable concern, especially in view of the large attendance at some of the more inferior schools. It is to be noted that practically half of the students numbered in these pages are in schools which have no academic entrance requirement reaching beyond the grammar grade. There are only 19 of the 46 schools in which all of the students have continued their studies further than the grammar school. The efficiency of the bulk of their output is not difficult to measure. The seriousness of the situation depends upon the number of these graduates which are admitted to positions of leadership.

Our study has made it clear that there is no such thing as standardization in this field. In this so-called class of Institutions usually known as Training Schools are those ranging from the very best in the land to others whose standing is not recognized by any reputable educational agency. But since the churches are so much in need of well trained missionaries, directors of religious education, pastors' assistants, deaconesses, etc., it is imperative that a careful study be made of the field in the view of at least approximating certain standard requirements. Especially is it vital that those schools which offer courses in "Ministerial Training" be given the benefit of thorough study and constructive criticism. While many of these schools have been rendering invaluable service, they all need further assistance, especially those which are actually giving their students an equipment with which they may reasonably expect to cope satisfactorily with the complex problems of the modern world.

PROTESTANT RELIGIOUS TRAINING SCHOOLS OF THE UNITED STATES

O. D. FOSTER

Criticism will result in presenting a list of institutions under the caption of Training Schools. They think of themselves as Colleges, Seminaries, Schools of Religion, Training Schools, etc. No accurate classification seems possible at this time. The following list is offered in an attempt to respond to the different calls for a list of schools which provide specialized training for religious work but which may not be classed properly as Theological Seminaries:

CALIFORNIA:

Deaconess Training School of the Pacific, Berkeley, Calif.
San Francisco National Training School, San Francisco, Calif.
Pillar of Fire Training School, 1185 E. Jefferson St., Los Angeles, Calif.
Bible Institute of Los Angeles, Los Angeles, Calif.

COLORADO:

Metropolitan Bible School, Denver, Colo.

CONNECTICUT:

The Dwight W. Blakeslee Mem. Training School, New Haven, Conn.
Hartford School of Religious Pedagogy, Hartford, Conn.
Kennedy School of Missions, Hartford, Conn.

ILLINOIS:

*Bethany Bible School, 3435 W. Van Buren St., Chicago, Ill.
Baptist Missionary Training School, 2969 Vernon Ave., Chicago, Ill.
Chicago Training School, 4949 Indiana Ave., Chicago, Ill.
Chicago Evangelistic Institute, 1754 W. Washington Blvd., Chicago, Ill.
Congregational Training School for Women, 5603 Dorchester Ave., Chicago, Ill.
Moody Bible Institute of Chicago, Chicago, Ill.
Presbyterian Training School of Chicago, 1823 Prairie Ave., Chicago, Ill.

*Also includes a Theological Seminary.

Slavick Training School, 125 N. Wabash Ave., Chicago, Ill.
Training School (Men), 1230 W. Adams St., Chicago, Ill.
Women's Training School, 116 S. Ashland Ave., Chicago, Ill.
Y. M. C. A. College, 5315 Drexel Blvd., Chicago, Ill.
Union Theological School, 20 Ashland Blvd., Chicago, Ill.

INDIANA:

College of Missions, 222 Downey Ave., Indianapolis, Ind.

IOWA:

Iowa National Bible Training School, Des Moines, Iowa.

KANSAS:

Friends Kansas Bible Training School, Haviland, Kan.
Kansas Central Bible Training School, Kansas City, Kan.

MARYLAND:

Presbyterian Training School of Baltimore, Baltimore, Md.

MASSACHUSETTS:

Boston School of Religion, Boston.
International Y. M. C. A. College, Springfield.
Gordon Bible College, Boston.
The Tuckerman School, Boston.

MICHIGAN:

Emanuel Missionary College, Berrien Springs, Mich.
School of Christian Instruction, Muskegon, Mich.

MISSOURI:

Kansas City National Training School for Deaconesses & Missionaries, Kansas City, Mo.
Searritt Bible Training School, Kansas City, Mo.
Bible College of Missouri, Columbia, Mo.
Nazarene Bible Institute, Des Arc, Mo.

WASHINGTON, D. C.

Training School for Women and Girls, Washington, D. C.
Washington Missionary College, Takoma Park, Washington, D. C.
Lucy Webb Hayes Training School, Washington, D. C.

NEW JERSEY:

Zarephath Bible School, Zarephath, N. J.

NEW YORK STATE:

*Bible Teachers' Training School, New York City, N. Y.
Folts Mission Institute, Herkimer, N. Y.

Missionary Institute, Nyack, N. Y.
New York Training School for Deaconesses, 419 110th St.,
near Amsterdam, New York City, N. Y.
Russian Baptist Missionary Training School, 162 Second Ave.,
New York City, N. Y.
Training College, 124 W. 14th St., New York City, N. Y.
Brooklyn Deaconess Training School, 238 President St.,
Brooklyn, N. Y.
Y. W. C. A. National Training School, 135 E. 52d St., New
York City, N. Y.

OHIO:

Cincinnati Missionary Training School, Cincinnati, O.
Friends Bible Institute & Training School, Cleveland, O.
Florence Severance Bible School, Wooster, Ohio.
Schauffler Missionary Training School, 5111 Fowler Ave.,
Cleveland, O.

OREGON:

Eugene College of the Bible, Eugene, Oregon.

PENNSYLVANIA:

Church Training & Deaconess' House of The Diocese of Pa.,
708 Spruce St., Philadelphia, Pa.
Baptist Institute for Christian Workers, Philadelphia, Pa.
Philadelphia Training School for Christian Workers of the
Presbyterian & Reformed Churches, Philadelphia, Pa.
Presbyterian Missionary Training Schools, Coraopolis, Pa.
Woolman School, Swarthmore, Pa.
Messiah Bible School & Missionary Training Home, Grant-
ham, Pa.

SOUTH DAKOTA:

Redfield College, Redfield, S. Dak.

TENNESSEE:

Southern Y. M. C. A. College, Nashville, Tenn.
Alabama Mission School, Bethel Springs, Tenn.

TEXAS:

Brite College of the Bible, Ft. Worth.

VIRGINIA:

Training School for Lay Workers, Richmond, Va.

WASHINGTON (STATE):

Northwest Training School, Seattle, Wash.







